

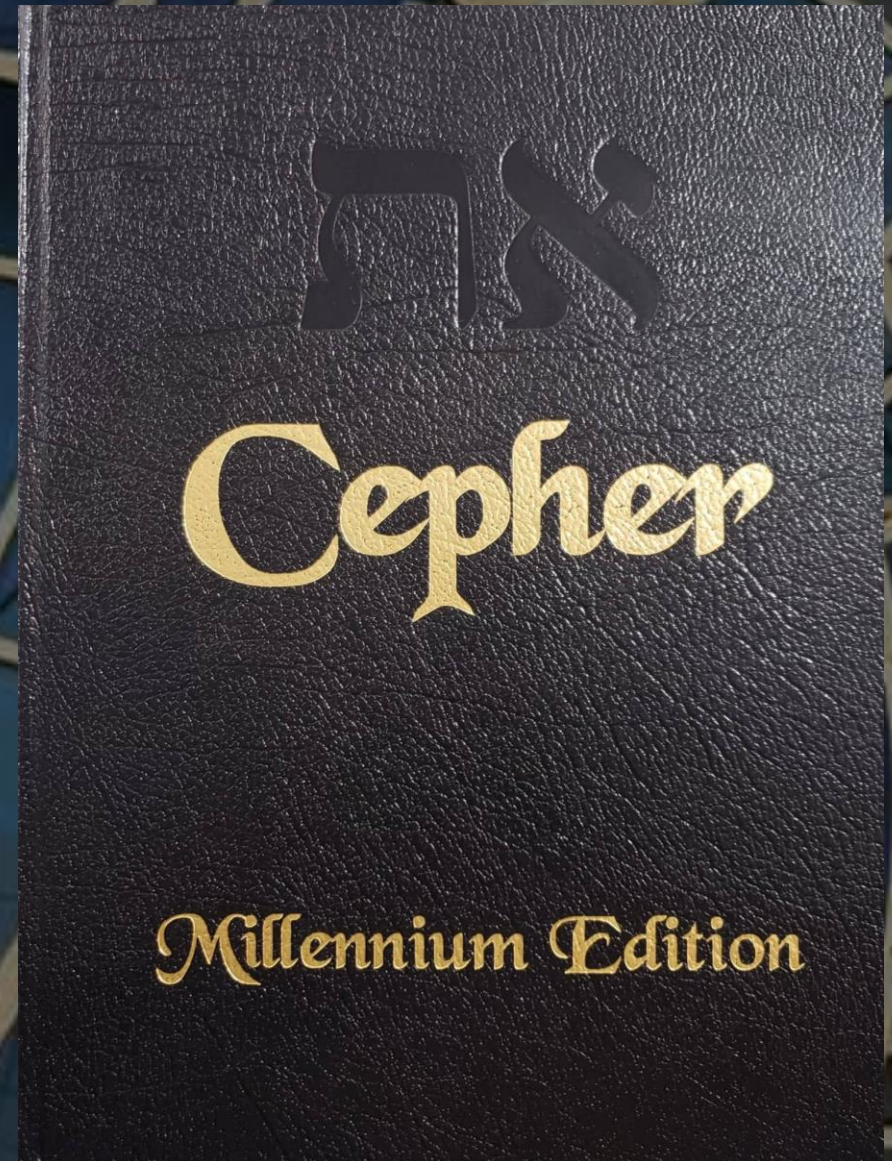


Cepher Moments

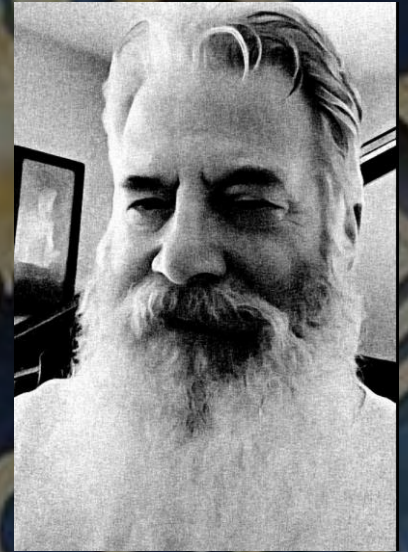
Behold, the Lamb!

Cepher Moments

All scriptural citations are
taken from the Cepher
Millennium Edition



Cepher Moments



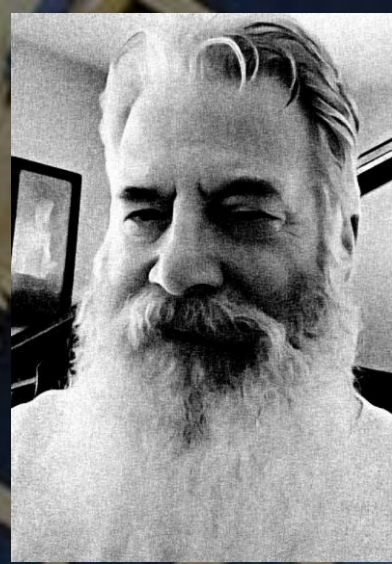
*Behold the Lamb of Elohiym, which takes away
the sin of the world.*

Yochanon (John) 1:29b

Cepher Moments

Now in the fifteenth year of the reign of Tiveriyuc Qeycar, Pontius Pilate being governor of Yahud, and Herod being tetrarch of Galiyl, and his brother Philip tetrarch of Yetur and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, 2 Chananyahu and Qayapha being the high priests, the Word of Elohiym came to Yahuchanon the son of Zakaryahu in the wilderness. 3 And he came into all the country about the Yordan, preaching the baptism of repentance for the remission of sins;

Luqas (Luke) 3:1-3



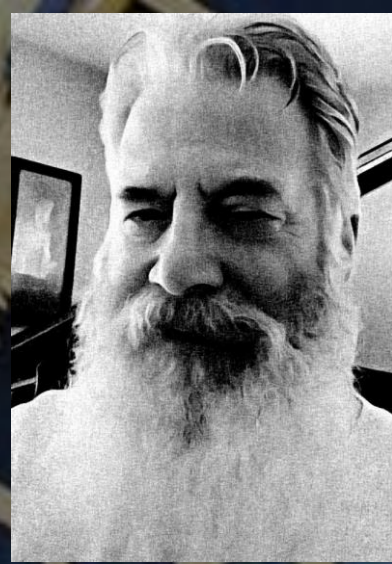
Cepher Moments

Now in the fifteenth year of the reign of Tiveriyuc Qeycar, ...

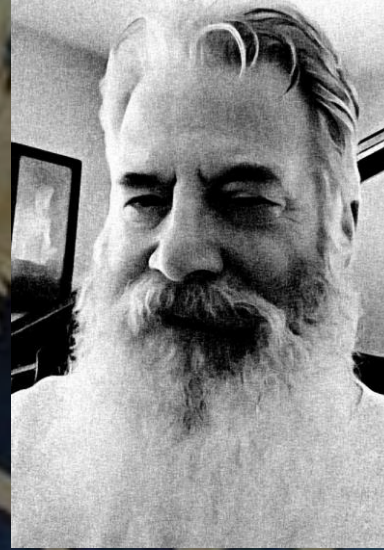
Luqas (Luke) 3:1

The fifteenth year of Tiberius Caesar began on the 15th day of September in the year AD 28.

In that year, Yom Teruah was on the 7th, and Yom Kippuriym on the 17th. The month of Elul (Bul) began on August 9.



Cepher Moments

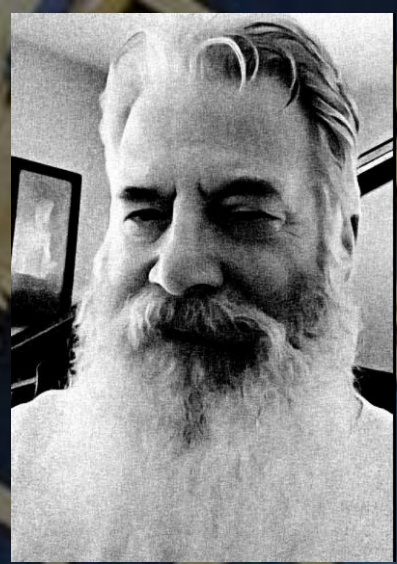


And Yahusha being full of the Ruach Ha'Qodesh returned from the Yordan, and was led by the Ruach into the wilderness, 2 Being forty days tempted of the devil. And in those days, he did eat nothing: and when they were ended, he afterward hungered.

Luqas (Luke) 4:1

Is it possible that Mashiach was engaged in fasting in during the days of awe in preparation for Yom Kippuriym?

Cepher Moments



*16 And he came to Natsareth, where he had been brought up:
and, as his custom was, he went into the synagogue on the
Shabbath and stood up for to read. 17 And there was delivered
to him the cepher of the prophet Yesha`yahu. And when he had
opened the cepher, he found the place where it was written:*

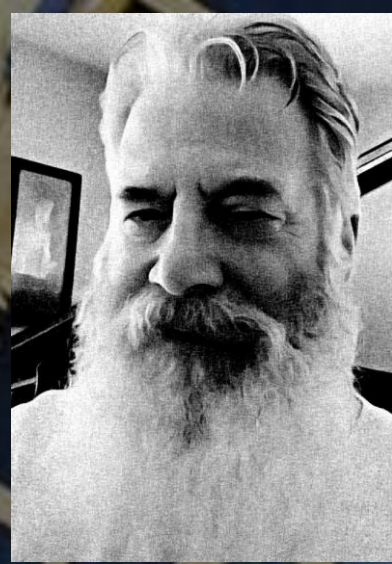
Luqas (Luke) 4:16-17

Cepher Moments

*18 The Ruach Adonai Yahuah is upon me, because he has anointed me to preach the Besorah to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach **the acceptable year** of Yahuah.*

Luqas (Luke) 4:18-19

Was he proclaiming the sabbatical year? Or the Jubilee?

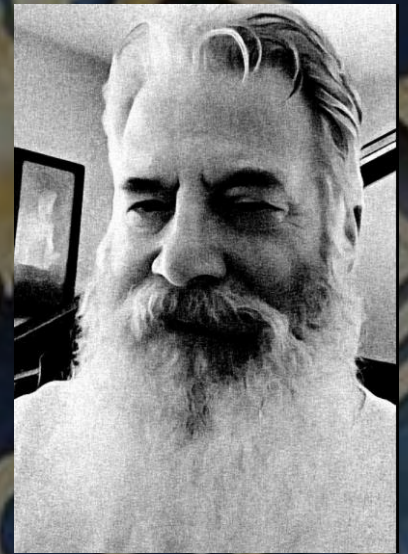


Cepher Moments

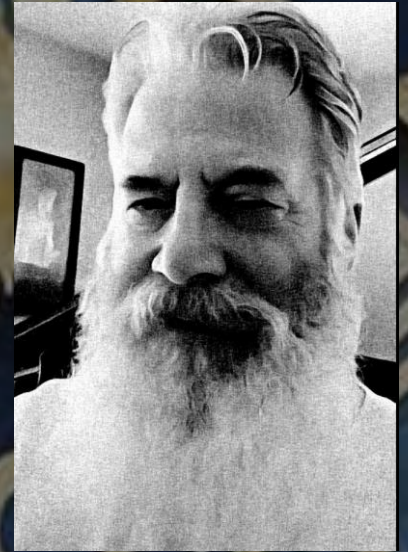
If the Jubilee, it can only be proclaimed on Yom Kippur:

9 Then shall you cause the shofar of the jubilee to sound on the tenth day of the seventh month, in Yom Kippuriym shall you make the shofar sound throughout all your land. 10 And you shall hallow תא the fiftieth year and proclaim liberty throughout all the land to all the inhabitants thereof: it shall be a jubilee to you; and you shall return every man to his possession, and you shall return every man to his family.

Vayiqra (Leviticus) 25:9-10



Cepher Moments



This then occurs just following the beginning of the 15th year of the reign of Tiberius Caesar (14 September AD 28), Yom Kippuriym falling on 17 September AD 28 of that year.

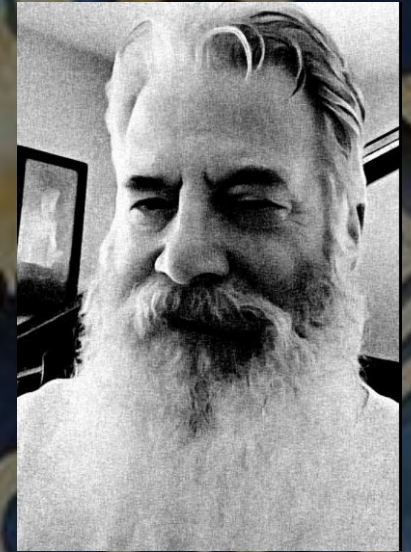
Given Mashiach's birth on the 15th day of the month of Ethaniym (Tishrei) in the year 3 BC (5 September 3 BC) (the year Herod died according to all sources), his 31st birthday would have occurred on the 22 September AD 28.

Cepher Moments

What does Luqas have to say about this?

21 Now when all the people were baptized, it came to pass, that Yahusha also being baptized, and praying, the heavens were opened, 22 And the Ruach Ha'Qodesh descended in a bodily shape like a dove upon him, and a voice came from heaven, which said: You are my yachiyd; in you I am well pleased. 23 And Yahusha himself began to be about thirty years of age, being (as was supposed) the son of Yoceph, which was of Eliy,:

Luqas (Luke) 3:21-23

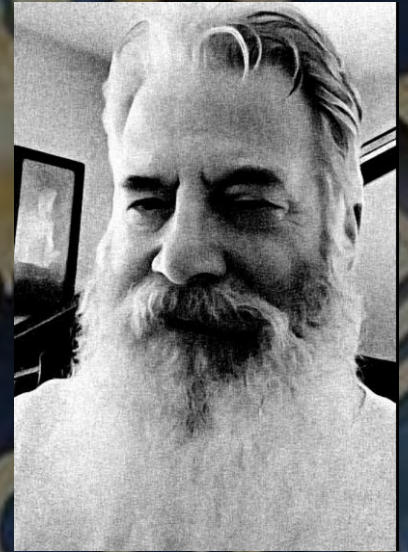


Cepher Moments

The timing of the crucifixion, however, would not fall into place until the year AD 31, given the commencement of the ministry in the fall of the year AD 28:

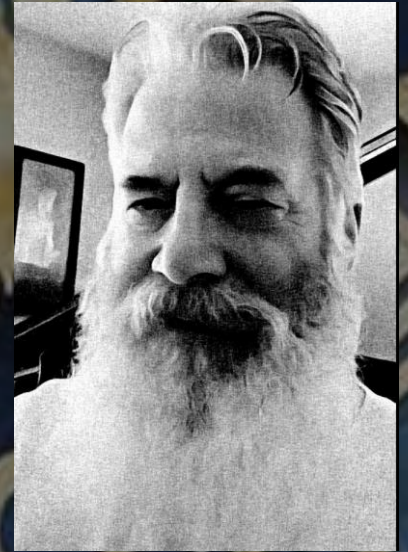
38 Then certain of the scribes and of the Peretsiym answered, saying: Rabbi, we would see a sign from you. 39 But he answered and said to them: An evil and adulterous nation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Yonah: 40 For as Yonah was three days and three nights in the fish's belly; so shall the Son of A'dam be three days and three nights in the heart of the earth.

Mattithyahu (Matthew) 12:38-40



Cepher Moments

We see the possibility of this pattern in the year AD 31:



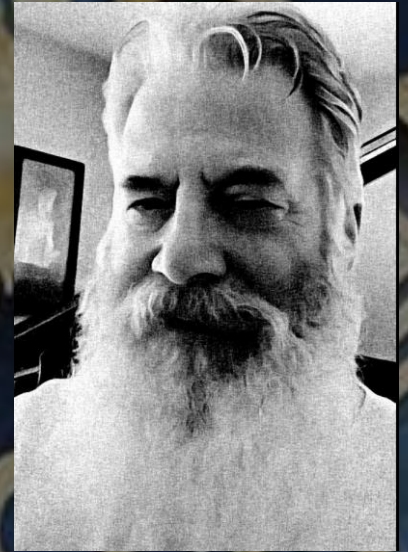
March AD 31						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

Cepher Moments

While the moon cycle here places Yom Teruah on the 12th of the month and erev Matstzah on the evening of the 26th, technically the erev of the 15th day, the tradition of the Jews at that time was to wait for the sighting of the sliver, which would happen the following day.

This would put off the feast schedule by one day, placing the last supper on the evening of March 26, and places the date of the crucifixion on March 27, AD 31, and his dates in the tomb (Tues/Wed/Thurs nights – Wednesday/Thursday/Friday) and the resurrection on Friday just before sunset.

Cepher Moments



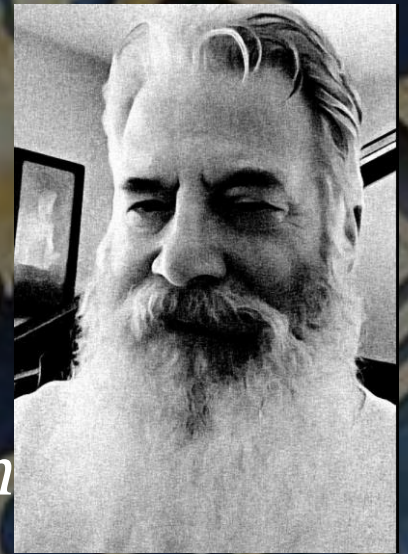
Does this jibe with the scriptures on this matter?

*But at even, the shabbath drew onward into the First Shabbath,
Miryam of Migdal and the other Miryam came and beheld the
sepulcher.*

Mattithyahu (Matthew) 28:1

This verse points to the First Sabbath, which would have begun on Friday evening (in one reckoning) and would be the Sabbath referenced for the beginning of the counting of the omer.

Cepher Moments



And when the Shabbath passed, Miryam of Migdal, and Miryam the mother of Ya`aqov, and Salome, having gone to the market and bought sweet spices, in order to come and anoint him, 2 And very early in the morning after the First Shabbath, they came to make a memorial at the rising of the sun.

Marqus (Mark) 16:1-2

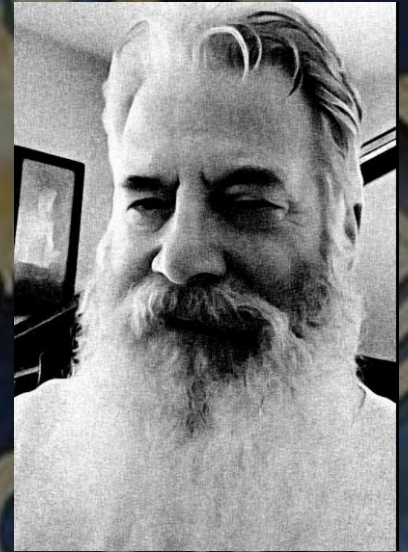
Did they arrive after the completion of the First Shabbath or after its beginning? ("It is lawful to do good on the Shabbath).

Cepher Moments

Now on that First Shabbath, very early in the morning, they came to the sepulcher, bringing the spices which they had prepared, and certain others with them.

Luqas (Luke) 26:1

Luqas tells us here the answer to that last question. They arrived after the Shabbath had begun, but before its completion.

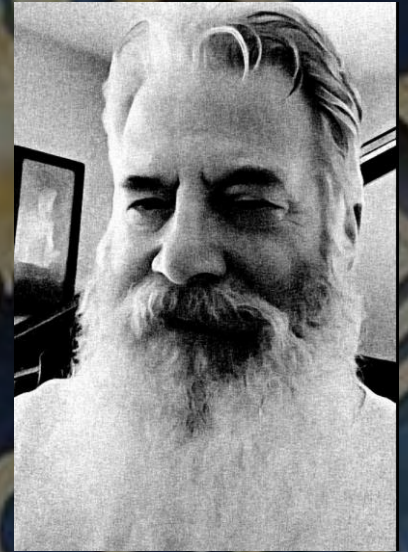


Cepher Moments

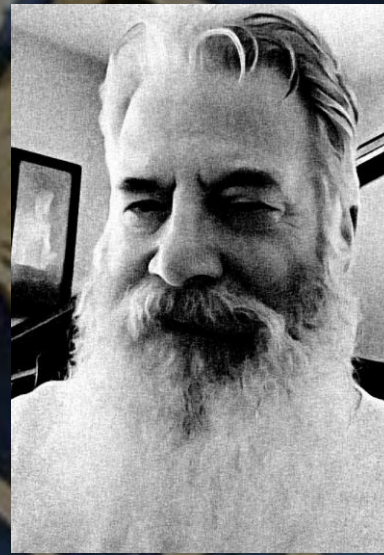
Now on the First Sabbath Miryam of Migdal came early, in the dimness of the dawn, to the sepulcher, and saw the stone was lifted up from the sepulcher.

Yochanon (John) 20:1

All four gospels confirm the same thing.



Cepher Moments



Now that we know the very date of the crucifixion, what time did he die?

*33 And when **the sixth hour** had come, there was darkness over the whole land **until the ninth hour**. 34 And at the ninth hour Yahusha cried with a loud voice, saying: Eliy, Eliy, lama azavtaniy? Which is, being interpreted, Eliy, Eliy, why have you forsaken me?*

35 And some of those who stood by, when they heard it, said: Behold, he calls Eliyahu. 36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave it to him to drink, saying:

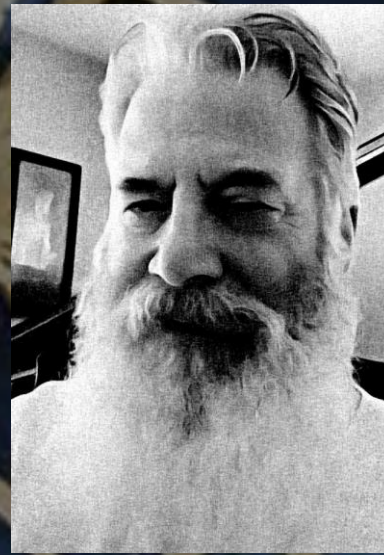
Marqus (Mark)15:33-36

Cepher Moments

Now that we know the very date of the crucifixion, what time did he die?

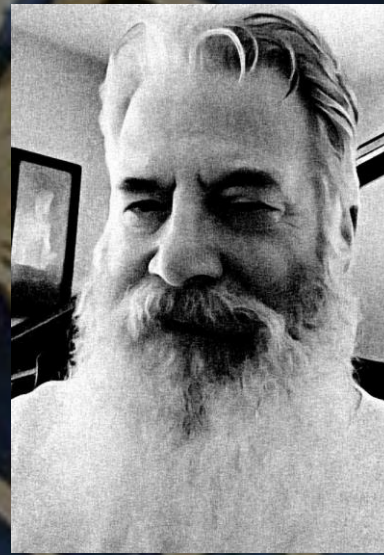
Let him alone; let us see whether Eliyahu will come to take him down. 37 And Yahusha cried with a loud voice and gave up his ruach. 38 And the veil of the Temple was rent in two from the top to the bottom.

Marqus (Mark) 15:36-38 Cepher

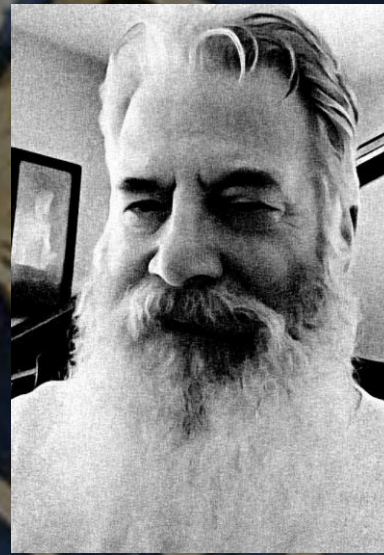


Cepher Moments

Given that this occurred six days after the vernal equinox, it is safe to assume that there was approximately 12 hours of daylight, and it is also safe to approximate the sunrise at 7:00 a.m. (no daylight savings at that time) and a sunset at 7:00 p.m. This places the sixth hour at 1:00 p.m. and the ninth hour at 4:00 p.m., leaving roughly 3 hours for the gathering of the body for placement in the tomb.



Cepher Moments



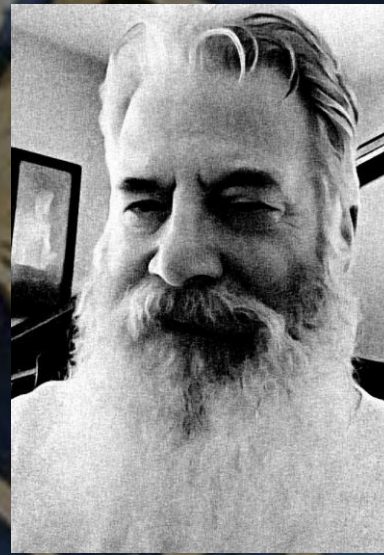
Given this dating – that the Pecach (Passover) was observed from the evening of March 25 through March 26, the triumphal arrival in Yerushalayim happened on Wednesday 21 March AD 31.

6 And the Talmidiym went, and did as Yahusha commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying: Yah Husha'nu to the Son of David: Blessed is he that comes in the name of Yah; Husha'nu in the highest.

Mattithyahu (Matthew) 21:6-9

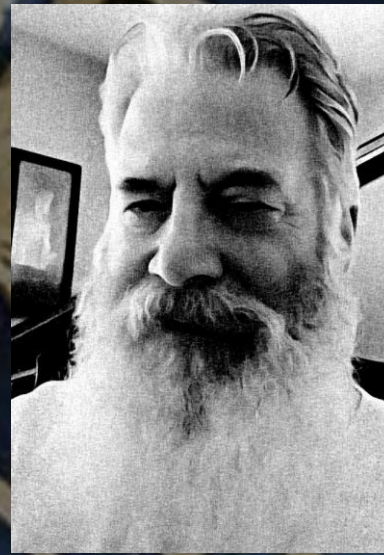
Cepher Moments

We conclude then that the ministry began when Yahusha was 29 years old, beginning with his baptism and following with prayer and fasting on the 1st day of the sixth month, leading into a declaration on Yom Kippur on 17 September AD 28 in the 15 year of Tiberius. The ministry continued through the feast days of AD 29 and AD 30, concluding during the spring feasts, the entry into Yerushalayim on Wednesday 21 March AD 31. the Last Supper on the evening of 26 March AD 31, the crucifixion on 27 March AD 31.



Cepher Moments

Given this dating, the Pecach (Passover) was observed from the evening of March 26 through March 27, the crucifixion occurred during that day, and death happened shortly after 4:00 p.m., the body of Mashiach being removed before sundown. The body remained in the tomb Tuesday night, Wednesday, Wednesday night, Thursday, Thursday night, Friday, and the resurrection occurred likely right at sundown at the onset of the First Sabbath beginning Friday evening 30 March AD 31.



Cepher Moments

As for those claiming that the crucifixion did not happen in March but in April, consider the testimony of Pilate from the Archko Volume.

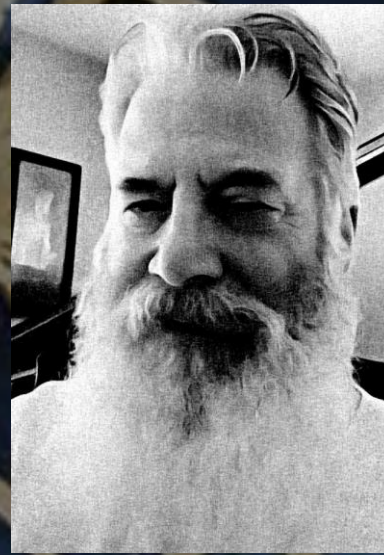
of the internal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the prætorium even unto Mount Zion, with howling screams, shrieks, and vociferations such as were never heard in the seditions of the Pannonia, or in the tumults of the forum.

“By degrees the day darkened like a winter’s twilight, such as had been at the death of the great Julius Cæsar. It was likewise the Ides of March. I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and

Cepher Moments

All four gospels testify to the tomb being visited in the early hours before daybreak on the First Sabbath and the witnesses finding the tomb empty. This would begin the counting of the omer unto Shevu'oth (Pentecost) when the Ruach Ha'Qodesh would manifest like tongues of fire on the heads of those who followed Mashiach, and the promulgation of the faith would ensue with all boldness.

Halleluyah, Hallelu, HalleluYahuah.



The background is a close-up of an astronomical clock face. It features a complex grid of lines and various symbols, including zodiac signs like the Sun (☉) and the Moon (☾). The clock face is set against a dark blue background. The text is overlaid on this background.

Cepher Moments

Behold the Lamb!